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Biography.

If they have persecuted ME, they will also persecute YOU.

*St. John, ch. xv. v. 20.*

LIFE OF ST. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE.

[Continued from page 117.]

SEVERIAN and *Antiochus*, two *Syrian* Bishops, had resided sometime in *Constantinople*, and pursued some popular and ambitious measures, which had occasioned some disputes; and as Chrysostom was obnoxious to them, they sought out every occasion against him, and entered into an association, with his enemies, (and with *Theophilus* in particular) to ruin him.—*Acacius*, Bishop of *Berea*, one of them, being highly offended with *Chrysostom*, used to say, in a language proper enough for the occasion, *I will season his pot for him*. This may well be called the beginning of his troubles; henceforth nothing but sorrow attended the good man: a lesson to us, that the most zealous servants of Christ must not be dismayed at affliction; we must follow the steps of our Master, who suffered before he entered into his glory.

It happened too about this time, that Chrysostom incurred the displeasure of the Empress *Eudoxia*, a proud and haughty woman, and who entirely ruled the Emperor. Free in his remonstrances, and a declared foe to vice of every sort, Chrysostom had reproved her for dispossessing unjustly a poor widow of her inheritance, that she might get possession of her *Vineyard*; and the Bishop persisted in his remonstrances, until he prevailed with the Empress to restore it. Much licentiousness and many abuses prevailed among the ladies of the court; and he omitted no opportunity of expressing his disapprobation, which drew upon him the odium of the whole court, who failed not to represent his sermons in an unfavourable light to the Empress, and to blow up, to the greatest height, the flame of her resentment

against him. *Theophilus*, and the other Bishops and clergy, whose corrupt lives he had reproved, (and some of whom he had deposed) embracing so favourable an opportunity of revenge, summoned an irregular and uncanonical Synod of Bishops, at *Chalcedon*, a place famous for an *oak*, whence this was called the Synod *ad quercum*; and laying a charge of twenty-nine \* articles against him, required him to give in his answer. Irregular as this proceeding was, it had the secret countenance of the government. *Chrysostom*, on his part, convened also a Synod of Bishops at *Constantinople*; and foreseeing how matters were likely to go, he addressed them thus—"Brethren, be earnest in prayer; and since you love our Lord Jesus, let none of you forsake his charge on my account; for as it was in St. Paul's case, so is it in mine—"I am ready to be offered, and the time of my departure is at hand." Many hardships, I perceive, I must undergo, before I quit this troublesome life. For I know the subtilty of Satan, who cannot endure to be daily tormented with my preaching. Hereby you will find mercy at the hands of God; only be mindful of me in your prayers."

With his words the Synod was much moved, but he went on: "Brethren, I pray you, sit down, and cease to weep, lest you add more affliction to my grief; for *to me to live is Christ, and to die is gain*. (This he said upon occasion of the rumour then spread abroad, that he was to lose his head for his *obstinacy*, for so they called his not submitting to a Synod of his avowed enemies.) "If your memories serve you, call to mind how I always told you, that this life is a path, whereon both joys and sorrows march away with a quick pace. The scene before us, is like a fair, where we buy and sell, and sometimes recreate and divert ourselves. Are we better than the Patriarchs? Do we excel the Prophets and Apostles, that we should live forever?"

With these, and many words to the same purpose, he comforted and strengthened his friends; but the mock Synod, (guided principally by *Theophilus*, his sworn foe, after having cited him to appear several times, which he constantly and heroically refused) proceeded to pronounce a formal sentence upon him; though they knew the falsehood of the charges laid against him; but what can stand before envy and malice! By unanimity of voices they declared him deposed from his function, ordered their sentence to be communicated, as well to the clergy as the

\* Some of these were—that he had ill-treated a certain monk—sold some of the furniture of that Church (to the endowment of which he had dedicated all his revenues)—that he had spoken contemptibly of some of the clergy—that he had written a book against them—that he had ordained Bishops and Deacons out of the channel of the Church—that he did not make any prayer either at coming in or going out of the Church!—that he entertained women and conversed with them alone!—that he used a bath to himself—that he ordained several priests without testimonials—that he struck a man with his fist, in the church, and made his nose bleed—that he dressed on the Episcopal throne,—eat the sacramental bread, &c. &c.



court ; and they undertook to inform the Emperor, that *Chrysostom*, having had the arrogance to call the Empress *Jezebel*, (an accusation never proved) was guilty of high treason. *Arcadius* confirmed the judgment of the Synod—banished him from the city—compelled the good and venerable Bishop to embark in a dark and tempestuous night, and retire to *Prenotus*, in *Bithynia*.

As soon as the people heard of this, there was the utmost confusion and consternation among them ; the whole city was in an uproar ; numbers exclaiming, “ That it were better the sun should not shine in the firmament, than that *John Chrysostom* should be silenced ;” and a terrible earthquake happening that night, in which the Emperor’s apartment suffered much ; the Emperor and Empress united in recalling him.

Messenger after messenger was sent to hasten his return ; and the mouth of the *Propontis* was covered with boats, thousands hastening to meet him, and carrying lighted torches before him. He refused to enter the city, until publicly cleared ; but the impatience of the people would not admit this. The Empress condescended to apologize for her conduct to him, and he returned. He was met on the way by crowds of people, who sung hymns prepared on purpose for this solemnity ; others carried lighted torches in their hands, and in this joyful and triumphant manner, they restored him to his Cathedral, where they importuned him to ascend the Episcopal throne, and give them his blessing. He objected, as being under censure, and observed, that the judges, who condemned him, must first reverse the sentence, and restore him to his See. This refusal did but render the people more importunate ; and finding nothing else would satisfy them, he went up, and in the *accustomed form*, blessed the people ; after which he delivered an excellent extempore oration ; which is still extant in *George the Patriarch of Alexandria’s* life of *Chrysostom*.

But this happy state of things did not long continue ; the malice of his enemies was hereby rather irritated than quieted, and the fire was only covered, not extinguished. It happened soon after, that a silver statue of the Empress was erected near the great Church of *Santa Sophia*, in *Constantinople* : those who had the care of the dedication, represented several idolatrous shews to the people, who, pleased with the performance, gave such a loud and tumultuous applause, as disturbed and interrupted the divine service ; hereupon the Bishop exclaimed with his usual zeal against the authors of such an unreasonable disorder, and the impropriety of such idolatrous practices in a city, which, though professing Christianity, had yet but too many *heathens* and worshippers of idols in it ; and he made use of some expressions relative to the occasion, which being reported to the Empress, were made to speak a sense very different from what he

intended. This revived her former dislike, and made her determine to ruin him. Stirring up his old enemies, she supported them with all her authority and interest, and did not cease to give him all the trouble in her power, till by another mock Synod, equally partial and equally unjust as the former, he was again deposed and banished from the city; which he left after the most affectionate parting with his friends, though not before many attempts were made upon his life.

Nor did the resentment of his enemies fall upon himself only; the sufferings of his friends both in *Constantinople* and in the places adjacent, whither they retired for safety and for the opportunity of public worship, were incredible. Horrid massacres and bloody destruction ensued; which a dreadful fire that happened in his Church, increased and promoted; and nothing can be imagined more distressful than the state of things with the Christians at that time.

The place appointed for his exile, was the most afflictive to him, in a cold and inhospitable climate; and his journey to it, in the bad state of health he then was, so oppressive, that it brought him near to the gates of death. His health was broken—no friends at hand to relieve him—oppressed and persecuted as he was, few were willing to receive him into their houses.—He was obliged to travel in the darkness of the night, amidst the severity of the cold, as well as during the heat of the day. He was harrassed with the apprehensions of a bloody enemy, that invaded the country through which he passed; and every distress imaginable, with aggravated circumstances, was laid upon him.

For three years he lived in exile, labouring under the greatest hardships. His enemies persisting to persecute him, even in the depth of his distress, and causing him to be removed, by the Emperor's order, from place to place; and to be treated with the greatest roughness and severity by the soldiers who attended him. In his last removal, having suffered all the fatigues of a three month's journey, in extreme sickness, incapable of travelling except in a litter, and in a country exposed to the severest frost and snows, hurried up and down, with the most barbarous inhumanity, which his attendants told him was done by order of the court, that he might die upon the road; they brought him at length to *Cumana*, in a temple near which place they lodged him for the night. The next morning, the good Bishop, finding his end approaching, and that he had not long to live, earnestly requested the soldiers to defer their journey for a few hours, which they were so far from granting, that they pressed him to move on with more haste than ordinary. But they were scarcely advanced a league and an half on their way, before they found his fever so violent, that they were obliged to return back to the temple. As soon as he was come in, he called for



white clothes, which he put on fasting, having stripped himself from head to foot, and bestowed his wearing apparel upon his attendants. Then he received the holy Eucharist, and before them all, made his last prayer; and having concluded with his usual doxology—"Glory be to God for all things that happen;" he sealed up all with his last *Amen*, stretching out himself, and gently resigning his soul to *Christ*.

Thus died the most excellent and incomparable *Chrysostom*, a most faithful and zealous servant of his divine master, a martyr to the truth, sacrificed by the diabolical power of envy and malevolence. He died in the year of our Lord 407, the 52d year and 8th month of his age, the 3d year and 3d month of his exile, and 9 years, 6 months and 16 days after his promotion to the See of Constantinople.

His death did not put an end to the division of the eastern and western Churches; for so long as the eastern Bishops refused to restore his memory, the Church of Rome, followed by all the other Churches of the west, continued stedfast in the resolution which they had adopted, not to communicate with the Bishops of the east, and particularly with *Theophilus*, till such time as there should be a general council appointed to put an end to the calamities of the Church. In the beginning of the year 438, the body of *Chrysostom* was brought back in the fullest triumph to Constantinople, in the time of *Theodosius* the younger, who was the Bishop's god-son; when it was interred with all the mournful majesty of funeral pomp. The Emperor and his sisters attended; and from that time his name hath been held in the highest veneration, and his writings full of piety, manly eloquence, and christian argumentation, have been studied with the greatest advantage.

We must reserve our remarks on the life of this great luminary of the Church—with two letters highly illustrative of his condition in banishment—also a comparison which we intend to make between the Archbishop of Constantinople and the first protestant Archbishop of Canterbury, for our next Magazine.

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### DEVOTIONS

For EASTER MONDAY and TUESDAY, and ALL SUNDAYS after,  
until the ASCENSION.

1. **O**UR Lord that was dead and buried, rose again the third day, *Allelujah*; loosing the bonds of death and hell, or it was impossible that he should be holden of them. *Allelujah*.
2. He left his grave, but not our earth, *Allelujah*; till he had raised a cloud of witnesses to his resurrection. *Allelujah*.
3. Before his ascension, he appeared often to some or other of his disciples, *Allelujah*; to confirm their faith, to open their understandings, and to prepare their hearts to bear his departure from them. *Allelujah*.

## ANTIPHON.

Christ the third day rose again, according to the scriptures, and was seen of Cephas; after that of the eleven; then of more than five hundred brethren together; moreover of James and of all the Apostles. *Allelujah.*

*Versicle.* Thy testimonies, O Lord, are rendered more certain, abundantly certain;

*Response.* *By so great a cloud of witnesses encompassing us.*

*Let us Pray.*

O God, whose gracious Providence hath established the great article of faith in our Lord's resurrection, by his frequently conversing with his disciples, and followers for the space of forty days after, in all convincing proofs! Grant, we humbly beseech thee, that by its proper effects, namely, our rising by faith from dead works, and a conversation every way worthy of firm believers of it, we may daily more and more attest this glorious mystery, and may with all diligence make ourselves ready for our own resurrection, when we shall appear the second time; that so we may rise again, on that great day, in glory, when no longer by faith, but with these very eyes we shall see him forever; who with thee, and the Holy Ghost, liveth and reigneth, one God, blessed forevermore. Amen.

Our Father, &c.

## DEVOTIONS

*For ST. MARK'S DAY—April 25th.*

1. We will remember Mark, whose name is blessed in all the Churches; and praise our Lord for the grace bestowed upon him, and by him upon us also, in compiling his holy history, for a testimony to all ages.

2. Blessed art thou, O faithful writer of the gospel of peace, and doer of the work of an evangelist, planting gloriously the Church at Alexandria.

3. Blessed be the grace of God, who has attested throughout the catholic Church, the truth delivered to us by this his apostle and evangelist, the chief assistant and companion of St. Peter.

## ANTIPHON.

Beautiful, most beautiful are the feet of them that evangelize the gospel of peace! They minister before the throne, and they rest not day and night, saying, *Holy, Holy, Holy, Lord God omnipotent, who was, and is, and is to come.*

*Versicle.* O how beautiful are the feet of those that bring the glad tidings of peace!

*Response.* *Their names shall be had in everlasting remembrance.*

*Let us Pray.*

O God, who most graciously summonest thy Church to special devotions, by the festival of thy Son's blessed disciple and



evangelist, St. Mark ! vouchsafe to us, we humbly beseech thee, both in heart to adore thy Providence for so glorious an instrument of propagating the history of our salvation to us, and in our lives duly to copy out, and shew our faith in his gospel, through Jesus Christ our Lord, in whose most holy name, and prevailing form of words, we further pray, saying, as he hath taught and commanded us,

Our Father, &c.

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DEVOTIONS

*For ST. PHILIP and ST. JAMES' DAY—May 1st.*

1. Now it sufficeth thee, Philip, our Lord hath shewn thee the Father ; and henceforth forever thou shalt see him face to face. *Praised be the Lord.*

2. Happy art thou, O Philip ; and thou, holy James, brother of our Lord, art gloriously happy in enjoying forever the same blissful vision. *Praised be the Lord.*

3. These are two of those precious stones that founded, and now adorn the heavenly Jerusalem. *Praised be the Lord, the God of our salvation.*

ANTIPHON.

St. Philip, the powerful Apostle of the Scythians, both crucified and stoned, ascended to his Master. And blessed James, the longreverenced Bishop of Jerusalem, thrown down from the top of the temple, and killed with a club, breathed out his soul in prayer for his murderers.

*Versicle.* The senseless world thought their end dishonourable.

*Response.* *But behold their lot is among the blessed.*

*Let us Pray.*

O God, by whose grace the blessed apostles St. Philip and St. James watered with their blood the heavenly seed, which they had, with incredible labour, sown over the world ! Redouble, we beseech thee, the devotions of thy servants, by celebrating together their happy memories ; and grant, that our faith, so gloriously confirmed, may fructify into holy lives and deaths, worthy of such glorious patterns, through Jesus Christ our Lord, in whose name, and by whose command, we address thee, O God, as *Our Father, &c.*

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THE BENEVOLENCE OF JESUS,

OUR EXAMPLE.

“ **T**HE benevolence of Jesus, though unbounded, was yet not that pretended and much boasted sentiment of universal love, which loses sight of individual misery, and scorns the endearing ties which bind families and nations. He went about doing good ; binding up the broken-hearted ; pouring comfort

into the bosom of the wretched. And as he came to exhibit a character proper for the imitation of man, he came adorned with all those affections, which are the brightest ornaments of our nature. Men can never be brought to square their actions by a rule which they do not understand. Such a rule is that of the *general good*; which the philosophers of *Illuminatism* recommend to their disciples, as a safe and unerring guide through the intricate mazes of human intercourse; and as the best and only infallible test of justice and benevolence. But the *general good* is a rule of conduct which no individual can comprehend; because he can never so nicely balance the average of all the particular interests of the different parts of the community, as to know wherein the general interest resides. But though we cannot ascertain how most effectually to promote the *general good*, yet we can readily discern by what mode of conduct we can best promote the good of individuals. Benevolence, therefore, consists in doing good to individuals, without staying nicely to examine how the good done may affect the public interest. We are not to suffer the heat of benevolence to expire, while we are making such cold-blooded calculations. Man is the creature of sympathy; and, therefore, in his conduct to his fellow-creatures, he will be ruled by this impulse. But no individual can sympathize with the *general good*, or with any impalpable abstraction; for sympathy implies distinct sensations of tenderness towards some particular object; and which, at least, in some degree, correspond with the sensations in the object by which our sympathy is excited. We can, therefore, only sympathize with the interest of individuals. If I were to behold a person weltering in his blood, or writhing in agony, from a broken limb, on the highway, he would instantly excite my sympathy, and I should endeavour to procure him relief and consolation, without once considering whether the community would be more benefitted by his death than his recovery. But, according to the modern philosophy of universal philanthropy, this calculation ought to be the preliminary to any exertions of kindness; and if the *interest of the community* could have been promoted by the death of this poor object, or if the relief administered, could have been applied in some other way, more productive of general good, then this act of humanity would become an act of injustice."

A. J. R.



# AN ENQUIRY INTO THE ORIGIN OF EPISCOPACY,

In a Discourse preached at the consecration of GEORGE HORNE, D.D. late Lord Bishop of Norwich. By the late Rev. GEORGE BERKELEY, L.L.D. Prebendary of Canterbury, Chancellor of Brecknock, &c. &c. 8 vo. p. 46. Rivington. 1795.

THE amiable preacher, for such he certainly was, after some judicious observations on the support which civil government receives from the Christian religion, takes occasion from Heb. xiii. v. 17, to prove that wherever that religion is acknowledged, there ought to be constituted a spiritual authority, to which obedience is due, because those, who are vested with it, watch for our souls. This proposition he established not merely by an appeal to his text, but by shewing that in the scriptures of the New-Testament, the society of Christians, on account of its unity and organization, is compared to the human body; that it is called the CHURCH, the KINGDOM OF GOD, and the KINGDOM OF HEAVEN; and that its affairs, like those of every other kingdom, are administered by proper officers in subordination to the one Lord.

"Now, of this society," says Bishop Berkley, as of a philosophical sect, it is not left to every man's choice, as a thing indifferent, whether or not he will become a member. ALL who embrace the faith of the Redeemer of the world, are required to be *baptized*, under the pain of forfeiting the benefits of redemption. But one great purpose proposed by the institution of baptism, was the initiation of persons into the Church of Christ; for by one spirit, saith St. Paul, we are all baptized *into one body*, whether we be Jews; or Gentiles; whether we be bond or free."

The Doctor next proceeds to enquire who have authority to administer the Christian sacrament of baptism.

"That all *Christians*, in common, are *not* vested with this authority, is plain from the commission, which, (after his resurrection) the blessed JESUS gave to his *Apostles*. We are assured that the number of his followers was then *five hundred at least*; but it was ONLY to the ELEVEN DISCIPLES that he came and spake, saying, all power is given unto me in heaven and earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (St. Matt. xxviii. v. 16, 17, 18, 19.) Now there is no reason to suppose that there were not *many* of the five hundred well qualified to instruct, either a Jew or a Gentile, in the doctrines of the Gospel; and it is certain, that *any one* of them could have washed his converts with water in the name of the Holy Trinity, as well as St. Peter or St. John: but then, such an *unauthorized washing* would not have been *Christian baptism*, or of equal validity with it, any more than the *opinion* of a *Lawyer at the bar*, is the judgment of a *court of justice*, or of equal obligation; it is the

*commission of the sovereign* which gives force to the *judgment of the court*; as it is the COMMISSION OF CHRIST which gives VALIDITY TO BAPTISM.

“The *same* things hold true of the Lord’s Supper; which, if it be *not* administered by persons having *authority* for such celebration, cannot be deemed a sacrament of Christ’s institution.— These two rites are the external badges of our profession; by the *one* we are incorporated into that society of which God our Saviour is the head and sovereign; of the *other*, with all its advantages, we have a right to partake, whilst we continue members of *that* society; but if, by any open and scandalous disregard to the *precepts* of the Gospel, we should prove ourselves despisers of its *privileges*: the same persons who are authorized to *admit us into* Christ’s Church, are likewise vested with authority to *cast us out* of it; for to *them* were given “the keys of the kingdom of heaven,” with an assurance that “whatsoever they should *bind* on earth, should be *bound* in heaven; and whatsoever they should *lose* on earth, should be *loosed* in heaven.”

“Now, as *baptism* is to be *administered*, so long as there shall be persons to be enlisted under the banner of Christ; and as the *Lord’s Supper* is to be *celebrated* so long as it shall be the duty of soldiers to adhere to the standard of their leader, and their head; and it is to be feared that there never will come a time, when *all* the servants of Christ shall walk “worthy of the vocation wherewith they are called;” and it follows *undeniably* that this *power of the keys*, which was *originally* vested in the Apostles, must continue in the Church *through all ages*, even unto the *end of the world*. But we have seen that it was *not*, at first, entrusted to *all* the disciples *in common*, as *one* of the privileges inseparable from their professions; and, as *no body* of men can possibly *transfer* an authority, of which they themselves were never *possessed*; it is certain that even *now* it cannot by the election of *one* class of Christians, be *delegated* to *another*, but must by some mode of succession be *derived* from the *Apostles*, who were sent by *Christ*, as he was sent by his Father.” P. 10, 11, 12, 13, 14.

“*Against* such reasoning as *this* it hath been sometimes urged, that it appeareth inconsistent with the wisdom and goodness of God, to make institutions which, (like baptism and the Lord’s supper) are *generally* necessary to the salvation of *all* Christians, dependent upon the *authority* and *commission* of a *particular order*; because, by such an economy, an *intolerable domination* would be established over the souls of men; and the purpose, for which the Son of God died, might, in *some degree*, be defeated, by the caprice of an *ignorant and arbitrary priesthood*:—

“But *this objection*, is either of *no weight*, or it militates with *equal force* against *all* religion, and even against the wisdom of Providence in the government of the world.

“In every thing relating both to their *temporal* and their *spiritual* interests, mankind are *all* subjected to *mutual dependance*.—



The *rich* depend upon the *poor*, and the *poor* upon the *rich*. An *infant*, neglected from the birth, would "*barely cry and cease to live*;" nor is it very easily to be conceived how in the more rigid climates, a *full-grown man* could, *without assistance*, provide even the necessaries of mere animal life. Of RELIGION it is certain, that in such a situation, *nothing* could be known: for there is not the *smallest* reason to imagine that *any* individual of the human race, an Aristotle, a Bacon, or a Newton, had he been left alone, from his infancy, *without culture*, and *without education*, could ever, by the *native vigour of his own mind*, have discovered the existence of a God; or that such speculations, as might be supposed to lead to that discovery, would have employed *any* portion of his time, or his thoughts.

"Even, *in society*, it would be impossible for *any man*, without the assistance of others, to understand, in the *present age*, the *very first principles of Christianity*; for the Scriptures, in which *alone* those principles can be found, are written in languages which are *now* no where *vernacular*. In the fidelity of translators, therefore, every *illiterate* disciple of Jesus must *confide* for the *truth* of those doctrines, which constitute the *foundation of all his hopes*; and, as *no* man ever pretended that the *Christian Sacraments* are more *necessary* to salvation, than the *Christian faith*, where is the *impropriety*, or *inconsistency* of those persons receiving the sacraments of Baptism and the Lord's Supper, by the ministration of *others*, who, by such *ministration*, must of *necessity* receive the *truths of the Gospel*." P. 17, 18, 19, 20.

Our Author having thus overthrown the Independent Scheme, by shewing, that there is in the Church a **STANDING ORDER OF MEN**, to whom, in the offices of religion, the great body of Christians are bound to pay obedience, proceeds to enquire who they are that, among the *various pretenders*, have the best claim to this **SPIRITUAL AUTHORITY**. In conducting this investigation, his perspicuity of style, and closeness of argument do not forsake him; but having completely demolished the Presbyterian plea for the identity of the offices of Bishop and Presbyter in the primitive Church, he establishes the divine origin of **EPISCOPACY** by the clearest and most incontrovertible evidence. The following decisive argument is a note transcribed from the 35th page of the sermon.

"Should it be granted, in defiance of all antiquity, and, as I think, in contradiction to the clearest evidence of Scripture; that, in the Church, there were at first *but two* permanent orders of Ministers, of which the higher were called Bishops or Presbyters *indifferently*, and the other Deacons; I see no advantage, which, from such a concession, could redound to the Presbyterian cause. According to this supposition, the Apostolical Presbyters must have been invested, as it is contended they were, with all the powers of modern Bishops—with the power of preaching, of administering the sacraments, and of *sending* labourers into Christ's

vineyard: but it is notorious that, at the *Reformation*, and in *every prior period of the Church*, of which history makes mention, there were *three orders of ministers*, of which the *second* was authorized to preach the gospel, and to administer the sacraments, but *not to send labourers into Christ's vineyard*, which was the prerogative of the *highest* alone. That *second* order, being, therefore, upon this supposition, unknown in the apostolic age, must have been introduced into the Church, by no *competent authority*. But it is from *it* that the Presbyterians derive their *mission*, which, therefore, upon their *own* principles, **MUST BE TOTALLY VOID**. Hence it follows, that should the Episcopal Church be granted to have deviated from the apostolical model, which (if any credit be due to the obvious *sense of scripture*, and the unanimous *verdict of antiquity*) *she has not done*; still *she* is corrupted *only in one part*, whereas the *Presbyterian sect* rests *wholly upon a human foundation*. See this argument stated more fully, and maintained against much ingenious sophistry in Dr. Well's controversial letters with the Dissenters."

### DOCTOR MONKHOUSE'S SERMON,

At the Dedication of the Allmann's Lodge of Free and Accepted Masons in the West-Riding of the County of York;—Text, St. Matt. *ch. v, v. 16.* "*Let your light so shine before men, that they may see your good works.*"

**T**HAT part of the discourse which is more immediately addressed to Masons is well calculated to remove those prejudices which many well disposed persons have imbibed against the order, from the abominable purposes to which Masonic meetings have been rendered subservient in various parts of the Continent of Europe. Dr. M. shews that the practices of the *Illuminati* have no more resemblance to the tenets of Masonry, than darkness has to light; and he maintains that a man cannot be a good Mason without being a good Christian, and a good subject. Masons ourselves (say the Anti-Jacobin Reviewers) we can bear full testimony to the truth of this assertion.—Religion, morality, and loyalty, are essential requisites in the constitution of a sound Mason, who regulates his notions by the rules of his order. The exhortation to all Lodges, at this crisis, to admit no members but such as are possessed of these qualifications, is peculiarly proper, and will, we trust, for the credit of the order, experience the greatest attention from every Lodge in the British dominions.

The conduct of the *Illuminati*, who have, as the Dr. justly observes, "nothing, in common, with true Masons, but the name, under which they have, with equal duplicity and effrontery, couched and conducted their demonical proceedings," is well depicted in the following passage:

"And what have these boasting, detestable regenerators of the world given in exchange for the blessings which they have wantonly intercepted or overthrown?—They have offered *what they*



*call liberty* to the converts or victims of the *new doctrines*, the best fruits of which are licentiousness, and an unparalleled degradation of all that is amiable and exalted in human nature!—As expressions of their love, and by way of improving social happiness, they have *fraternized* the people amidst torrents of blood, and undistinguishing devastation! Under the shew of procuring for them *equal rights*, they have fundamentally subverted personal security! In their prosecution of the levelling system, as it relates to *property*, they have impoverished the rich, without enriching the poor! Calling themselves *Citizens of the world* (wretches that they are) they have done all in their power to exterminate from the human breast every feeling of generosity and patriotism; to loosen the ties, and break the bonds of love, friendship, and consanguinity!

“These are the egregious operations and exploits of your *illuminated continental brethren!*”

A. J. R. p. 536.

## THE SACRAMENT OF THE LORD'S SUPPER, A FEAST UPON A SACRIFICE.

**BLOODY** sacrifices commenced immediately upon the Fall, and speak the same language with the bread and wine of the Eucharist—“Behold the Lamb of God, who taketh (beareth, Gr.) away the sin of the world!”—“Without shedding of blood, there is no remission of sin”—“and Christ is the propitiation for our sins.” Hence appears the necessity of frequently receiving the holy communion, in obedience to the injunctions of the Law and the Gospel, as enforced by the rules of the Church.

And this appears the more necessary, as there exists in these Antichristian days, a disposition in many, to lower the dignity of the holy Sacrament, to degrade its true nature, and reduce it to a bare commemoration of the death of a benefactor. Such, indeed, is the humble light in which it must be viewed by those who deny the necessity of atonement, and, consequently, the divinity of our Saviour. For if the death of Christ were not a real sacrifice, then the supper which he instituted could be no feast upon the symbols of his body and blood, conveying to the worthy communicant the remission of sins, and all the other benefits of his passion; but must remain a dead, lifeless ceremony, a simple memorial of a good man, who died a martyr for the truth of his opinions.

The enemies of the doctrine of atonement, calling themselves Christians, have sometimes complained that they are ranked with Infidels and Atheists. That they were considered by Voltaire, the great leader of the Antichristian conspiracy, as friends and allies, is evident from the following extract from one of his letters to Frederick;

“ Tout ce qui me fache, c'est que vous n'établissiez pas une EGDISE DE SOCINIENS, comme vous en établissez plusieurs de Jesuites : il y a pourtant encore des Sociniens en Pologne. L'Angleterre en regorge ; nous en avons en Suisse ; certainement JULIEN les auroit favorisées ! ILS HAISSANT CE QU'IL HAISSAIT, ILS MEPRISENT CE QU'IL MEPRISAIT, et ils sont honnêtes gens comme lui.”  
*A Ferney, le 8 Nov. 1773—Let. 40.*

## SACRED CRITICISMS AND ILLUSTRATIONS.

*As we went to prayer, a certain damsel, possessed with a spirit of (PYTHON) divination, met us.* Acts ch. xvi, v. 16.

THE marginal and original word *Python*, which is the text, is rendered *divination*, is inserted in the text, as a key to open the subject.

*Python* is the name of that monstrous serpent feigned to have been killed by *Apollo*; whence he was called *Pythian*. Which story, whatever physical or historical ground it may have, bears a manifest allusion to the promise of bruising the serpent's head, by the seed of the woman.

*Python* signifies a *divining demon*, and here properly means the demon with which the damsel was possessed, and which St. Paul (v. 18) cast out. And St. Luke's expression (*pneuma Pythonos*) a spirit of a *divining demon*, seems exactly parallel to what he uses in his Gospel, ch. iv, v. 33—*pneuma daimoniou akathartou*, a spirit of an unclean demon.

*Python* imports divination, either from *Pythian*, the title under which *Apollo* gave out his oracles at *Pytho* or *Delphi*; or else from the Hebrew *pethan*, or *serpent*, which animal was particularly respected by the heathens in their *divinations*, as being to them an emblem or representation of the *Solar light*, or *Apollo*, their *divining God*. And, considering the religious and high regard paid to *serpents* in various manners among the ancient idolaters throughout the world, and which is still paid to them in some heathen countries, it seems that the old serpent the Devil had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that, by pretending to *divine* or *foretell*, in direct contradiction to the *revelation* of God, what would be the consequence of their transgressing the command of their Creator.

“ He, viz. the true God, maketh *diviners* mad.”

Virgil, in the 6th *Eneid*, line 46, &c. has drawn a striking picture of the frantic prophetesses of *Apollo*, which is thus versified—

The Virgin cries, the God, behold the God!  
 And straight her visage and her colour change,  
 Her hairs dishevel'd, and her heaving breast,



And laboring heart, are swol'n with sacred *rage* :  
 Larger she seems, her voice no mortal sound,  
 As the inspiring God, near and more near,  
 Seizes her soul.....

And line 76, &c.

.....Impatient in her grot,  
 Apollo's swelling priestess *wildly races*,  
 Reluctant, lab'ring from her breast to heave  
 Th' incumbent God ; so much the more he curbs  
 Her foamy mouth, subdues her *madding* heart,  
 And pressing forms her.....

TRAPP.

Few that pretend to inspiration (says Archbishop Potter, after citing the former of these passages,) but *raged* after this manner, foaming and yelling, and making a strange terrible noise ; sometimes gnashing with their teeth, shivering and trembling with a thousand antic motions. In confirmation of these assertions, I shall subjoin a passage or two from *Plato*, who, speaking of those that are under the dominion of what he elsewhere calls a *possession* and *madness* from the Muses, which excites and inspires the mind with enthusiastic songs and poems, he says—"they all possessed *rage* like the priestesses of *Bachus*:" and that "this his diviner was rapt into a divine exstasy and *mad*, neither did his understanding remain in him, being moved by a *divine fate*." And in his *Timæus*, he says—"This circumstance, namely, that no one in his *right senses* is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to *human madness*: a doctrine very well agreeing with the notion of the Mahometans and of the eastern nations in general, that *mad men* are inspired."—And although in those frantic fits of the heathen diviners, there might frequently be much *affectation* and *imposture* ; yet, no doubt, in many such instances there was a *real possession by the Devil*. This is too evident to be denied in the case of the divining girl, mentioned as the text of this essay. "Herein also, (says the learned *Gale*, in his *court of the Gentiles*) the Devil played the ape, and imitated the divine mode of prophecy, which for the most part was by *extatic raptures* and visions." Vol. 2. part 3, book 1, ch. 3.

Quere. Is not the Devil playing *tricks* with our modern *visionaries*, under their pretended conversions and *revivals* of religion ? And is there not ground for being apprehensive that the spirit of *Python* was not confined to the divining women of Apollo, but that he, even now, intrudes himself into the bosom of many of our modern fair *Christians*, when we see them displaying the gestures and uttering the exclamations of a *maniac*, *falling on the ground*, and *kicking up their heels in the air*, as if regardless of the very characteristic of their sex ? The religion of Christ is a religion of *decency*, *sobermindedness* and *order*.

## "AN EVIL EYE."

Prov. ch. xxiii, v. 6.

Pliny informs us, that among the *Triballians* and *Illyrians* there were certain enchanters who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with *angry eyes*. Nat. Hist. book 7, ch. 2.

The Shepherd in *Theocritus* says,

"To guard against the harm of *evil eyes*,

"Thrice on my breast I spat."

And another in Virgil, *Ecol.* 3, l. 103:

"Some evil eyes bewitch my tender lambs."

These passages, to which many more might be added, are sufficient to shew the *notions* of the antient heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and Mahometan countries, and among the uninformed part of those who call themselves Christians, all over the world. But when St. Paul says, *O foolish Galatians* (tis humas ebaskane) *who hath* (killed you with his eyes) *bewitched you?* It is not to be imagined that the Apostle favoured the popular error; this is only such a strong expression of his surprize at their departure from the purity of the Gospel, as the best informed Christian now might use, who, notwithstanding, did not give the least credit to the pretended *fascination of an evil eye*.

No nation in the world, says Doctor Shaw (*Travels*, p. 242.) is so much given to superstition as the *Arabs*, or even the *Mahometans* in general. They hang about their children's necks the figure of an open hand, usually the right; which the *Turks* and *Moors* paint likewise upon their ships and houses, as a *counter-charm* to an *evil eye*: for *five* is with them an unlucky number, and *five* (meaning their fingers) *in your eyes*, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their *Koran*, which (as the Jews did their *Phylacteries*, *Exod.* xiii, v. 1, 6—*Num.* xv, v. 38) they place upon their breasts, or sew under their caps, to prevent *fascination* and *witchcraft*, and to secure themselves against sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden.

## "THE SABBATH DAY."

IV. Commandment.

THE *seventh* or *sabbath* day highly deserves our most solemn observance, because, in it God rested from all his works of creation; and also, because it is divinely appointed to be "a sign that Jehovah is our sanctifier."

The Hebrew word which we render *seven*, also signifies *sufficiency*, *completion*, *fullness*; because on that day God *completed*, or *fully perfected* the Solar System with all its various furniture.



The *seventh* day was also sanctified, or set apart from the *ordinary* days of the week, from the beginning, as a day of religious rest from worldly labour, to remind believers of that *rest* which God then entered into; and of that *sufficiency* or *fullness* of joy which is in his presence for evermore. Hence the very early and general division of time into weeks, or periods of *seven days*. Hence the sacredness of the *seventh* day, not only among believers before the giving of the law, but also among the heathen nations, for which they give the very same reason as Moses doth, (Gen. ch. ii. v. 2) namely, that on it all things were *ended* or *completed*. And hence *seven* was both among believers and heathens, the number denoting *sufficiency* or *completion*.

Express to this purpose are the testimonies of *Josephus* and *Philo*. Thus the former, in his *controversial* Treatise against Apion, lib. 2, cap. 39—"Nor is there any city whatever, whether Greek or Barbarian, nor a single nation, whither the custom of the *Sabbath*, on which we rest, hath not passed."

And thus Philo saith—"This is a feast, not of one city, or country, but of all." See Grotius de Verit. Relig. Christ, lib. 1, cap. 16—Cook's Enquiry into the Druidical and Patriarchal Religion, p. 4, 5—and Leland's Advantages of the Christian Revelation, pt. 1. ch. 2.

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FOR THE CHURCHMAN'S MAGAZINE.

## AN HISTORICAL SKETCH OF THE ORIGIN OF SOME OF THE EPISCOPAL CHURCHES IN NEW-ENGLAND.

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**A**BOUT the year 1620, our forefathers came over to Plymouth. In the year 1679, (59 years after) the first Church was erected in the town of Boston. A considerable number of the inhabitants of Boston, on account of violent opposition, were put to the necessity of petitioning King Charles II. that a Church might be allowed in that town, for the exercise of religion, according to the usage of the Church of England; which was accordingly granted; and the building was finished in a little more than a year, and called the King's Chapel. It is a handsome brick Church, 70 feet long, and 50 in breadth, 35 high; the walls two feet and an half thick, and the steeple's area is 24 feet square. In the year 1722, the new Church in Boston was erected. The Rev. Mr. Miles, minister of the King's Chapel, finding his Church too small, called his congregation together, and represented the matter to them, who, upon mature consideration, unanimously agreed to build another, appointed a committee to receive subscriptions for the work. A handsome Church was accordingly erected: and Mr. Cutler appointed minister of it. Mr. Cutler had been educated in the independ-

ent way, and was a celebrated preacher. Elected in the year 1719, to the Presidency of Yale College, he discharged the duties of his station with honour to himself, and to the public satisfaction. In this office he continued several years; but upon more mature consideration, he began to think it his duty to leave the independents, and join in communion with the Church of England. Several other independent teachers, men of eminent virtue and learning, were of the same sentiments. Particularly Mr. Brown, Tutor in Yale College, Mr. Johnson, and Mr. Wetmore. Mr. Cutler, Mr. Brown, and Mr. Johnson resolved to conform to the Church of England, though at the loss of the preferments they had in the independent way: and accordingly in the year 1722, at a public commencement at Yale College declared their conformity to the Church of England; laid down their preferments, and went to England to obtain Episcopal ordination. The new Church in Boston was now building; and all the members of the Church of England had a just value for the integrity of these gentlemen: They thought Mr. Cutler had sacrificed a valuable interest to a good conscience, and agreed to choose him minister to their new Church, when it should be completed. They wrote to the society requesting their favour to Mr. Cutler, and to the Bishop of London, intreating him to licence him to the new Church in Boston. The society at this time, knew nothing of Mr. Cutler, nor of the other gentlemen: but by letters from the members of the Church at Newport, and several of the Missionaries, giving an account of their leaving the independents, they all three received holy Orders; but Mr. Brown died of the small-pox soon after. Mr. Cutler, and Mr. Johnson, while they continued in England, visited the Universities there, and were received by the Vice-Chancellor of each, and the heads of houses with peculiar marks of regard and esteem. The former had the degree of Doctor in Divinity conferred upon him, and the latter that of Master of Arts, by both Universities.\* Dr. Cutler soon after returned to Boston, and took the charge of his cure, and by the grace of God the Church flourished under his ministry. He was called from his people in a good old age, and was gathered to his fathers. From the year 1679 to 1722, several Churches were erected in New-England, viz. at Marblehead, Braintree, Newbury, Naraganset, Newport, Providence, Bristol, &c. The Church at Newbury was built in 1711. The Church at Marblehead was built about the year 1712. The Church at Bristol was built in the year 1721. But let it be remembered, that so late down as the year 1720, there was no Episcopal Church erected in Connecticut. It is but 81 years since the first Church was built in this state; and that was founded in Stratford, 1723; though divine ser-

\* These sketches are principally taken from Dr. Humphreys' historical account of the incorporated society.



vice had been performed there, and in other places in this state as early as 1706, according to the best accounts now extant.—The Rev. Mr. Muirson, from the state of New-York, was the first Episcopal clergyman who performed ministerial duty here. It may not be improper to inform the members of our most excellent Church, and the supporters of this Magazine, what kind of treatment our Clergy and fathers, who are now sleeping in the dust, met with from their neighbours, because they were desirous of worshipping God agreeably to the dictates of their own consciences, and according to the usage of our mother Church. Soon after the establishment of the venerable society in England for the propagation of the Gospel in foreign parts, the Rev. Mr. Muirson was sent Missionary to Rye, in New-York government; the neighbouring people in Connecticut became desirous of having the Church of England worship settled among them likewise. The people of Stratford were very zealous, and requested Mr. Muirson to visit them. Mr. Muirson agreed to make them a visit, and Col. Heathcote, a worthy gentleman of West-Chester county, was pleased to honour him with his company in this visit, and afterwards wrote the society the following account. “We found that colony much as we expected, very ignorant of the constitution of our Church, and therefore enemies to it. The towns are furnished with ministers chiefly independents, denying baptism to the children of all such as are not in full communion with them: there are many thousands in that government unbaptized. The ministers were very uneasy at our coming among them; and abundance of pains was taken to terrify the people from hearing Mr. Muirson, but it availed nothing; for notwithstanding all their endeavours we had a very great congregation, and indeed, infinitely beyond expectation: the people were wonderfully surprised at the order of our Church, expecting to have seen and heard some strange thing, by the accounts and representations of it, that their teachers had given them. Mr. Muirson baptized about 25, chiefly grown people, at Stratford.”

This was the first step taken towards introducing the Church of England worship into the state of Connecticut.

[*To be continued.*]

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## SELECT THOUGHTS, ANECDOTES, &c.

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SIR THOMAS MORE.

**T**HERE is a very remarkable passage in the life of Sir Thomas More, who was Lord Chancellor of England in the reign of Henry VIII. and beheaded by that tyrant for refusing to acknowledge his supremacy in the Church. One of the arti-

cles charged against him was this ; that upon his examination in the tower, it being demanded if he approved of the act of supremacy, his answer was, *That the question was like a two-edged sword ; if he answered one way, it would destroy his body ; and if the other way, his soul.* But what particularly deserves to be remembered of him, is, that while he executed the high office already mentioned, his expedition in determining causes was such, that one day, when he called for the next cause, it was answered, *There are no more to be heard ;* all suits in that court depending, and ready for hearing, being finally determined ; on which occasion some person of that time made these verses :

When *More* some years had Chancellor been,  
No more suits did remain ;  
The same shall never more be seen,  
Till *More* be there again.

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#### ARCHBISHOP LAUD.

KING James I. being apt to talk to his courtiers in time of divine service, Bishop Laud, one Sunday, when he knew his Majesty was in high good humour, made a full stop in his sermon, as often as he perceived the King in discourse. His Majesty asking him after service the occasion of it, the Bishop told him, *He could not think it consistent with good manners to interrupt his Majesty's conversation.*—Then, good faith, said the King, *I'll be even with you—I'll ne mair interrupt your Lordship's sermon.*

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#### DR. BARROW AND LORD ROCHESTER.

THE Earl of Rochester, in the time of King Charles II. was as famous for his frolicks and humour, as he was infamous for his vices ; and one day, as he was walking in the park, with some of his gay companions, he saw Dr. Barrow, one of the gravest divines, and the greatest mathematician of his time, musing along the mall, in his usual contemplative manner ; and so he proposed to make up to him, and have some drollery, as he termed it. His companions were ready enough to attend him ; and upon meeting the Doctor, Lord Rochester, making a very low bow, with great vivacity said, "*Doctor, a good morning to you—I am exceedingly glad to see you—I am yours to the very centre of gravity.*" The Doctor, who was not easily to be surprized, perceived his drift, and with all the composure in the world, returned the lowly bow, and said, *My Lord, I am yours to the Antipodes.* This put his Lordship to a short pause ; but as wit is seldom at a loss,—*Doctor,* said he, *I am yours to the lowest pit of hell.*—*There, then,* replied the Doctor, *I will leave your Lordship ;*—and so pursued his walk.



## FRET WORK.

A GENTLEMAN who had long danced attendance after the ministry, in hopes of preferment, being one day, as usual, at the Duke of Newcastle's levee, and happening to cast his eyes up to the ceiling, observed to his fellow solicitors, how properly that room was decorated. The gentlemen present said, they could see no great ornament about it. *I did not say there was,* said he, *but I admire the propriety of what there is; for both top and bottom are full of Fret-work.*

## DOCTOR DALE.

WHEN Queen Elizabeth first proposed to the famous civilian, Dr. Dale, his being employed by her in Flanders, she, among other encouragements, told him, that he should have twenty shillings a day for his expences: *Then, Madam,* said he, *I will spend nineteen shillings a day.* What will you do with the odd shilling? the Queen replied.—*I will reserve that for my Kate, and for Tom and Dick;* meaning his wife and children. This induced the Queen to enlarge his allowance. During the Doctor's stay in Flanders, he once sent in a packet to the Secretaries of State, two letters, one to the Queen, and the other to his wife; but that which was meant for the Queen was superscribed *To his dear wife;* and that for his wife, *To her most excellent Majesty*—so that the Queen, having opened his letter, found it beginning with *sweetheart*, and afterwards with *my dear*, and *dear love*, with such like expressions, acquainting her with the state of his health, and that he began to want money. You may easily guess what emotions of mirth this mistake raised; but the Doctor by his oversight got a supply of money. When upon the overtures for a treaty, the other ambassadors came to propose in what language they should treat, the Spanish ambassador said, that the French was the most proper, because, said he to Dr. Dale, your mistress entitles herself Queen of France. Nay, then, said the Doctor, let us treat in Hebrew, for your master calls himself King of Jerusalem.

## TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

I AM a Churchman, and belong to an obscure country parish Church, but have occasionally attended in some of our city Churches, where I expected to find all things done with decency, and in order; but to my surprize, I found the people, that is, a great part of them, when petitioning the Great God of Heaven for the pardon of their sins, and supplicating his grace to amend their lives, were sitting on their seats, and as unconcerned as though they were discoursing with each other about

their worldly affairs. Now, Gentlemen, to prevent this great evil, and gross impiety, before it spreads into country Churches; and, that they may in future, pay as much respect to the eternal Jehovah, as they would do to a country Justice of Peace; I would humbly request you, to cause to be republished Doctor Mather's Book, entitled, "A gentle shove to heavy rump'd Christians."

RUSTICUS.

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## POETRY.

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### ODE TO SPRING.

I.

YOUTH of the year! delightful SPRING!  
Thy blest return, on genial wing,  
Inspires my languid lays:  
No more I sleep in sloth supine,  
Whilst all creation at thy shrine  
Its annual tribute pays.

II.

Escap'd from Winter's freezing power,  
Each blossom greets thee, and each flower;  
And, foremost of the train,  
By Nature (artless handmaid) dress'd,  
The snow-drop comes in lilli'd vest,  
Prophetic of thy reign.

III.

Each bird now strains his tuneful throat,  
And every loud and sprightly note  
Calls Echo from her cell;  
Be warn'd, ye maids, who listen round,  
A beauteous nymph became a sound,  
The nymph who lov'd too well.

IV.

The bright-hair'd sun, with warmth benign,  
Bids tree, and shrub, and swelling vine,  
Their infant buds display;  
Again the streams refresh the plains,  
Which Winter bound in icy chains,  
And, sparkling, bless his ray.

V.

Life-giving zephyrs breathe around,  
And instant glows th' enamell'd ground,  
With Nature's varied hues,  
Not so returns our youth decay'd,  
Alas! nor air nor sun nor shade,  
The spring of life renews!

VI.

The sun's too quick revolving beam  
Apace dissolves the human dream,  
And brings th' appointed hour;  
Too late we catch his parting ray,  
And mourn the idly wasted day,  
No longer in our pow'r!



## VII.

Then happiest he, whose lengthen'd sight  
 Pursues by virtue's constant light,  
 A hope beyond the skies!  
 Where frowning Winter ne'er shall come,  
 But rosy Spring forever bloom,  
 And suns eternal rise.

## THE WHEEL OF FORTUNE.

IN fancy's ideal kingdom restless rolls  
 The wheel of fortune on ærial poles;  
 Of more than mortal make, so much divine,  
 The fluxual pow'rs, to constitute it, join.  
 Its vast circumference a whirlwind forms;  
 And towards the centre graduates less'ning storms:  
 There through a river, flows mercurial stream;  
 The restless axle of this wond'rous frame!  
 Fast by the turn electric fortune's dame  
 A huge Collossian stands; and whirls the same  
 With head forever circumvolv'd in clouds,  
 And a thick robe of fogs her body shrowds  
 From prying wise ones, who presume to see  
 Through her loose garments, sacred destiny.  
 Low at her foot-stool, prostrate wisdom's laid,  
 And all her female follies fill her head,  
 Capricious, partial, wanton, fickle, vain;  
 Heart without passions, head without a brain!  
 Such is the world's great arbitress and wheel,  
 Which turn all human fates to good or ill.  
 Around its height, to fascinate men's eyes,  
 The beauteous Iris spreads her various dies:  
 Which, with the orbit's vortex, draws all there,  
 To catch the shining phantoms in the air:  
 From east, from west, from north and south they come,  
 An host of Geniæ, teeming from the womb.  
 As on the water-wheel the torrent pours;  
 Ascends, descends, and spreads in broken show'rs:  
 So human fates on fortune's wheel are hurl'd;  
 The glory, jest, and riddle of the world.  
 Some, from beneath, with ardour seem to rise,  
 And with the wheel, uplifted to the skies;  
 Others just verging, when the motion feel,  
 They cling, and follow the revolving wheel.  
 Now up, now down, their fluctuating zest,  
 Of such, dame fortune seems to make a jest.  
 But most, with retrograde, impetuous force,  
 Resist the wheel, and fly a desperate course.

Thus may I feign the conduct of mankind,  
 An apt allusion to my own, I find:  
 For often by the aid of friends, at will,  
 I might have ris'n and catch'd the rolling wheel;  
 Seiz'd those important niceties of time,  
 When fortune favour'd my attempts to climb.  
 If time and chance, to every mortal fall,  
 I've had my share, perhaps, and lost them all.  
 Now in despair, I deprecate the pow'r;  
 My temper sour'd, I say the grapes are sour.

## ON PREDESTINATION.

" IF all things succeed, as already decreed ;  
 By immutable precepts that rule us,  
 To repine and to pray, is time thrown away,  
 And our teachers in short do but fool us.  
 If driven by fate either this way or that,  
 As the carman whips on his horses,  
 Then no man can stray, but must go the right way,  
 As the stars that are bound in their courses.  
 But if we've free will, to go or stand still,  
 As best suits each present occasion ;  
 Let arguments pass, and pronounce him an ass  
 That trusts to predestination."

## MARRIED,

At Huntington, May 2d, by the Rev. Mr. Todd, *Philo Andrews*, Esq.  
 to Miss *Mehitabel Hawley*, all of Huntington.

## DEATHS.

At Newtown, Mr. *David Sherman*, Æt. 80. As a faithful son of the Church, he died sincerely lamented by all his acquaintance, leaving for their consolation, and imitation, the character of a pious, charitable, good man. At Brookfield, Mrs. *Tamar Hawley*, wife of Mr. Isaac Hawley, aged 38. She was grand daughter to the late Rev. Mr. Palmer. Visited for a number of months with a painful, though lingering illness, which she bore with uncommon resignation ; her greatest complaint was, fearing she should " murmur at the righteous dispensation of God." She strengthened her faith, in the holy sacrament : and left behind her a noble example of kindness to the poor and destitute. The Rev. Mr. Burhans delivered an appropriate sermon at her interment, to a numerous, attentive, and deeply affected audience. A son of Mr. Nichols Curtis, of Newtown, aged 10 months.

At Huntington, of the scarlet fever, May 13th and 14th, two daughters of Mr. James Waklee, *Laura* and *Hannah*, one 7, and the other 5 years old : they were both interred in one grave.

" Center'd in Christ, who fires the soul within,  
 " The flesh shall know no pain, the soul no sin ;  
 " E'en in the terrors of expiring breath,  
 " We bless the friendly stroke, and live in death."

*ERRATA*, in Mag. No. 5.—Page 97, line 1, for *Jerusalem*, read *Jesus*.  
 p. 102, l. 35, for *Triumphal*, read *Triumphant*. l. 39, after *within*, add *them*.  
 p. 103, l. 15, for *whom* read *whose*. p. 111, l. 34. for *Bishop*, read *Archbishop*.